

(Vitthāra) Paṭipadā Sutta

The (Detailed) Discourse on the Modes of Progress

[Spiritual progress by way of the five faculties]

(Āṅuttara Nikāya 4.162/2:149 f)

Translated by Piya Tan ©2006

1 The modes of progress

There is a whole chapter—the **Paṭipadā Vagga**—a set of ten suttas, in the Āṅuttara Nikāya dealing with the four modes of spiritual progress (*paṭipadā*).¹ Here is a summary of the ten suttas mentioned:²

Sutta title	Summary
(1) (Saṅkhitta) Paṭipadā Sutta (A 4.161/2:149) The 4 modes of progress in brief.	The 4 modes of progress in brief. [Also at Saṅgīti Sutta (D 33.1.11(21)/3:228); see SD Introd 1.83 Introd]
(2) (Vitthāra) Paṭipadā Sutta (A 4.162/2:149 f) The 4 modes of progress in detail.	The 4 modes of progress in detail: the 3 unwholesome roots (<i>akusala,-mūla</i>), the 5 hindrances (<i>pañca nīvaraṇa</i>), and the 5 faculties (<i>pañc'-indriya</i>). [Summarized at Dhs 183 f; see SD 18.3]
(3) (Asubha) Paṭipadā Sutta (A 4.163/2:150-152) The 4 modes of progress relating to the contemplation on foulness.	The 4 modes of progress in relation to the foulness contemplation; the 4 powers of a learner (<i>sekha,bala</i>); the 5 faculties.
(4) (Khama) Paṭipadā Sutta 1 (A 4.164/2:152 f) The 4 modes of progress relating to patience regards the practice.	The 4 modes of progress in relation to a practitioner who (1) is impatient (<i>akkhama</i>), (2) is patient (<i>khama</i>), (3) who tames (<i>dama</i>) himself, and (4) who calms (<i>sama</i>) himself, regarding his practice.
(5) (Khama) Paṭipadā Sutta 2 (A 4.165/2:153) The 4 modes of progress relating to patience to the environment.	The 4 modes of progress in relation to a practitioner who (1) is impatient (<i>akkhama</i>), (2) is patient (<i>khama</i>), (3) who tames (<i>dama</i>) himself, and (4) who calms (<i>sama</i>) himself, in terms of the environment.
(6) (Ubhaya) Paṭipadā Sutta (A 4.166/2:149) The 4 modes of progress in their “twin aspects.”	The 4 modes of progress: the first 3 modes are regarded as “low” (<i>hīna</i>), while the fourth—because both (<i>ubhaya</i>) its practice is pleasant and its progress is quick—is regarded as “excellent” (<i>paṇīta</i>).
(7) Sāriputta Moggallāna Sutta 1 (A 4.167/2:149 f) The 4 modes of progress relating to Moggallāna’s spiritual attainment.	Moggallāna’s practice is painful, but his progress is quick.
(8) Sāriputta Moggallāna Sutta 2 (A 4.168/2:150-152) The 4 modes of progress relating to Sāriputta’s spiritual attainment.	Sāriputta’s practice is pleasant and his progress is quick.
(9) (Sasaṅkhāra) Paṭipadā Sutta (A 4.169/2:155 f) The 4 modes of progress relating to effort.	The 4 modes of progress: (1) awakened after some effort in this life; (2) awakened after some effort at death; (3) awakened without much effort in this life; (4) awakened without much effort at death.
(10) (Yuganaddha) Paṭipadā Sutta (A 4.170/2:156 f) The 4 modes of progress relating to the twin practice (calm & insight).	The 4 modes of progress: (1) calm followed by insight; (2) insight followed by calm; (3) calm and insight combined; (4) being utterly freed of doubts about the Dharma.

¹ A 4.161-170/1:149-157.

² A 4.161-170/2:149-157.

2 The (Saṅkhitta) Paṭipadā Sutta

The opening (Saṅkhitta) Paṭipadā Sutta (A 4.161) simply lists the four modes, thus:

(Saṅkhitta) Paṭipadā Sutta
 The (Brief) Discourse
 on the Modes of Progress
 [The four modes of spiritual progress]
 (Aṅguttara Nikāya 4.161/2:149)

- 1 There are, bhikshus, these four modes of progress (*paṭipadā*). What are the four?
- (1) Painful progress with slow direct knowledge. *Dukkhā paṭipadā dandhābhiññā.*
 - (2) Painful progress with quick direct knowledge. *Dukkhā paṭipadā khippābhiññā.*
 - (3) Pleasant progress with slow direct knowledge. *Sukhā paṭipadā dandhābhiññā.*
 - (4) Pleasant progress with quick direct knowledge. *Sukhā paṭipadā khippābhiññā.*
- These, bhikshus, are the four modes of progress.

— evaṃ —

3 The “low” and “high” aspects of practice

The (Vitthāra) Paṭipadā Sutta (A 4.162) explains the four modes of progress in spiritual practice by way of the three unwholesome roots (*akusala, mūla*)³ and the five faculties (*pañc’indriya*),⁴ thus:

- (1) *Dukkhā paṭipadā dandhābhiññā.* [§2] One with strong unwholesome roots (lust, hate and delusion) and weak spiritual faculties (faith, energy, mindfulness, concentration and wisdom), resulting in difficult and slow direct knowledge.
 - (2) *Dukkhā paṭipadā khippābhiññā.* [§3] One with strong unwholesome roots but strong spiritual faculties, resulting in difficult but quick direct knowledge.
 - (3) *Sukhā paṭipadā dandhābhiññā.* [§4] One with weak unwholesome roots and weak spiritual faculties, resulting in pleasant but slow direct knowledge.
 - (4) *Sukhā paṭipadā khippābhiññā.* [§5] One with weak unwholesome roots and strong spiritual faculties, resulting in pleasant but quick direct knowledge.
- (A 4.162/2:149) = see this Sutta below.

Table 2a

Progress	3 roots	The 5 faculties
(1) Painful progress, slow direct knowledge	strong	weak
(2) Painful progress, quick direct knowledge	strong	strong
(3) Pleasant progress, slow direct knowledge	weak	weak
(4) Pleasant progress, quick direct knowledge	weak	strong

³ Ie lust, hate and delusion [§2]; see (Kamma) Nidāna S (A 3.33/1:134-136) = SD 18.2, esp Introd.

⁴ See §2; on balancing the 5 faculties, see Āpaṇa S (S 48.50/5:225 f) = SD 10.4.

Since the Sutta mentions the five faculties in connection with each of the four progress modes, it is clear that the theme here is mental cultivation (*bhāvanā*).

The Dhamma,saṅgaṇī, in fact, states that these four practice modes in connection with each of the four dhyanas.⁵ While (Vitthāra) Paṭipadā Sutta generally refers to all the three unwholesome roots as being “strong” (entailing “painful progress”), or as being “weak” (entailing “pleasant progress”), the Dhamma,saṅgaṇī Commentary, **the Attha,sālinī**, specifies mentions craving, ignorance, and other conditions, thus,⁶

Moreover, this classification (*pabheda*) should be known—in terms craving and ignorance, and the main conditions for calm and insight should be understood—thus:

One overcome by craving has painful progress; one not overcome so, has pleasant progress.

And one overcome by ignorance gains direct knowledge sluggishly; one not overcome so, has direct knowledge quickly.

One who has no past condition for calm makes painful progress; one who has such a condition, makes pleasant progress.

And one who has no past condition for [experience of] insight attains direct knowledge sluggishly; one who has such a condition, attains direct knowledge quickly. (DhsA 183)

In **the Sampasādanīya Sutta** (D 28), amongst the various “unsurpassable qualities” (*anuttariya*) that Sāriputta attributes to the Buddha is that of the four modes of training, which he formulates as follows:

Bhante, in the case of difficult progress, with slow direct knowing, this progress, bhante, is said to be inferior [low]⁷ due to both difficulty and slowness.

Bhante, in the case of difficult progress, with quick direct knowing, this progress, bhante, is said to be inferior due to difficulty.

Bhante, in the case of easy progress, with slow direct knowing, this progress, bhante, is said to be inferior due to slowness.

Bhante, in the case of easy progress, with quick direct knowing, this progress, bhante, is said to be excellent due to both ease and speed.⁸ (D 26.10/3:106) = SD 14.14

The fourfold progress are alluded to in **the Nalaka Sutta** (Sn 3.11) where referred to as being “low” and as “high,” thus:

<i>uccāvacā hi paṭipadā</i>	For <u>high and low</u> are the ways
<i>samaṇena⁹ pakāsītā</i>	proclaimed by the recluse:
<i>na pārāṃ di,gunāṃ yanti</i>	they go not twice to the far shore;
<i>na idaṃ eka,guṇāṃ mutāṃ</i>	nor is this sensed [experienced] once. (Sn 714)

According to Sutta Nipāta Commentary, the high and low practices¹⁰ taught by the Buddha are, respectively, *the pleasant practice and quick direct knowledge*, and *the painful practice and slow direct knowledge*. The two factors (*aṅga*)—“*quick direct knowledge*” and “*pleasant progress*”—are regarded as

⁵ Dhs §§176-180/36 f.

⁶ *Api ca taṇhā,avijjā,vasena samatha,vipassanā,katādhira,vasena cāpi etāsaṃ pabedho veditabbo. Taṇhā'bhibhūtassa hi dukkhā paṭipadā hoti, anabhibhūtassa sukhā. Avijjā'bhibhūtassa ca dandhā abhiññā hoti, anabhibhūtassa khippā. Yo ca samatha akatādhikaro tassa dukkhā paṭipadā hoti, katādhikārassa sukhā. Yo pana vipassanāya akatādhikāro hoti, tassa dandhā abhiññā hoti, katādhikārassa khippā.*

⁷ The first three modes of practice (*paṭipadā*) are here said to be “inferior” (*hīna*), but the fourth is said to be “excellent” or “exquisite” (*pañīta*). This evaluation is similarly reflected in **Nalaka S** (Sn 714): see Sd 18.3 Introd.

⁸ The example here is that of Sāriputta: see **Sāriputta S** (A 4.168/2:155); see also **Dīgha,nakha S** (M 74/1:497-501 = SD 16.1).

⁹ Mvst 3:389,3* reads *śrāmaṇyena* (“by the fruits of recluseship”) for *samaṇena*. See JJ Jones, Mvst:J 3:388 n1.

¹⁰ *Uccāvaca*, lit “high and low,” even “good and bad,” but also idiomatically means “various, diverse, manifold” (eg “in numerous ways,” *aneka,pariyāyena*, V 3:74; “by various methods,” *nānā,vidhe*, ThA 2:144).

“high” (that is, good) progress. Or, the other three could be regarded as “low” (that is, slow) progress. These modes of practice do not go twice to the far shore in the sense that each of the four paths—to stream-winning, to once-return, to non-return, and to arhathood—abandons the respective defilements once and for all.

We do not need to travel the path twice to reach the destination, since the defilements need to be destroyed only once: hence, the path is said to be “one-going” (*ekāyana*) (MA 1:230,11). Nirvana is not attained only once in the sense that it is experienced¹¹ (*muta*) as the result of each of the four paths,¹² that is to say that at each level one has the liberating taste of nirvana, which gets stronger each stage.

In the **Kosala Sutta 1** (A 10.29), the Buddha admonishes the monks on the primacy of impermanence in all worldly existence, even in spiritual practice, thus:

Among these four modes of progress, bhikshus, this is the foremost, that is, one with pleasant practice with quick direct knowing. Indeed, bhikshus, there are beings who perceive in this way.

But even beings who perceive in this way, bhikshus, there is still uncertainty, there is change. Seeing this, the instructed noble disciple is revulsed with that. Being revulsed with that, he becomes dispassionate toward what is the foremost, not to speak of the inferior.

(A 10.29.9/5:63) = SD 16.15

This does not mean that the practices themselves are inadequate (although the “excellent” method is clearly more expedient than the “inferior” ones), but that it is the perception of impermanence (*anicca, saññā*)—the understanding of the nature of the unrelenting uncertainty and change underlying all existence—that underlies all spiritual experiences leading to liberation.

Buddhaghosa, in his **Visuddhi,magga**, says that the “practice” or “spiritual progress” (*paṭipadā*) here refers to meditation leading up to access concentration, while “direct knowledge” (*abhiññā*) refers to the knowledge that arises between access and the dhyanas (Vism 3.15/86). He further notes: When one is overwhelmed by craving, *progress* is difficult; when one is overcome by ignorance, *direct knowing* is difficult; if one does not practise calmness (*samatha*), *progress* is difficult; if one lacks insight (*vipassanā*), *direct knowing* is difficult (Vism 3.18/87).

The Attha,sālinī, Buddhaghosa’s Commentary on the Dhamma,saṅgaṇī, in its chapter on commentary on the wholesome consciousness of the sense-world,¹³ dedicates a whole section to the four modes of spiritual progress.¹⁴ As in the Visuddhi,magga, here too Buddhaghosa explains the four modes of progress in connection with the attainment of the four dhyanas (Vism 3.15/86), thus:¹⁵

Here, from the first resolve (*samannāhāra*) until the arising of the access concentration (*upacāra*) of a particular dhyana, the dhyana cultivation that occurs is called “**mode of progress**” (*paṭipadā*). The wisdom [insight] that arises from the access concentration is called “**direct knowledge**” (*abhiññā*). And this progress is painful for some. The meaning is that on account of one’s conduct being entangled in such opposing states as the mental hindrances, it is difficult and unpleasant to carry on. For some, due to the absence of such states, it is pleasant progress.

(DhsA 183 f)

¹¹ “Experienced,” *muta*, lit “sensed.”

¹² *Sā cāyaṃ magga, paṭipadā uttama, nihīna, bhedato uccāvacā Buddha, samaṇena pakasitā—sukhā paṭipadā hi khippābhiññā uccā, dukkhā paṭipadā dandhābhiññā avacā, itarā dve eken’ aṅganena uccā ekena avacā, paṭhamā eva vā uccā, itārā tisso pi avacā—tāya c’ etāya uccāya avacāya vā paṭipadāya na pāraṃ diguṇaṃ yanti... eka, maggena dvikkhattuṃ nibbānaṃ na yanti ti attho. Kasmā: yena maggena ye kilesā pahinā, tesāṃ puna appahātabato, etena parihāna, dhammābhāvaṃ dīpeti* (SnA 497,26-498,3). See Sn:N 285 n714 for an alternative explanation.

¹³ *Kāmāvacara, kusala, pada, bhājanīya.*

¹⁴ DhsA 5.6/182-184.

¹⁵ *Tattha paṭhama, samannāhārato paṭṭhāya yāva tassa tassa jhānassa upacāraṃ uppajjati tāva pavattā jhāna, bhāvanā paṭipadā ti vuccati. Upacārato pana paṭṭhāya yāva appanā tāva pavattā paññā abhiññā ti vuccati. Sā pan’ esā paṭipadā ekaccassa dukkhā hoti. Nīvaraṇ’ ādi, paccanīka, dhamma, samudācāra, gahanatāya kicchā asukhasevanā ti attho. Ekaccassa tad-abhāvena sukhā.*

The Nettippakaraṇa gives a more detailed, but a somewhat scholastic, analysis of the modes of progress, in terms of personality types and the faculties, thus:¹⁶

Here, there are the four modes of progress and the four (types of) persons.

One of craving temperament who is dull is led out of it [escapes from it] (*niyyāti*)—through the focusses of mindfulness (*satipaṭṭhāna*) as support, and with the mindfulness faculty—by way of *painful progress and sluggish direct knowledge*.

One of craving temperament who is intelligent is led out of it—through the dhyanas (*jhāna*) as support, and with the samadhi [concentration] faculty—by way of *painful progress and quick direct knowledge*.

One of intellectual [view] temperament who is dull is led out of it [escapes from it] (*niyyāti*)—through the right strivings (*samma-p, padhāna*) as support, and with the energy faculty—by way of *pleasant progress and sluggish direct knowledge*.

One of intellectual temperament who is intelligent is led out of it—through the truths (*sacca*) as support, and with the wisdom faculty—by way of *pleasant progress and quick direct knowledge*.

Both types of craving-temperament are led out by way of insight preceded by calm to liberation of mind through the fading away of lust.

Both types of intellectual-temperament are led out by way of calm preceded by insight to liberation by wisdom through the fading away of ignorance. (Nett 42/7)¹⁷

The various categories laid out by this Nettippakaraṇa passage can be tabulated in this manner:

Temperament	Type	Support	Faculty	Progress	Liberation
Craving (<i>taṇhā, carita</i>)	dull (<i>manda</i>)	focusses of mindfulness (<i>satipaṭṭhāna</i>)	mindfulness (<i>sat'indriya</i>)	painful progress, slow direct knowledge	<u>insight pre- ceded by calm:</u> liberation of mind through the fading away of lust
	intelligent (<i>udatta</i>)	dhyanas (<i>jhāna</i>)	mental focus (<i>samādh'indriya</i>)	painful progress, quick direct knowledge	
Intellectual [view] (<i>diṭṭhi, carita</i>)	dull (<i>manda</i>)	right strivings (<i>samma-p, - padhāna</i>)	energy (<i>viriy'indriya</i>)	pleasant progress, slow direct knowledge	<u>calm preceded by insight:</u> liberation by wisdom through the fading away of ignorance
	intelligent (<i>udatta</i>)	the truths (<i>sacca</i>)	wisdom (<i>paññ'indriya</i>)	pleasant progress, quick direct knowledge	

Table 2b.

¹⁶ *Tattha catasso paṭipadā, cattāro puggalā. Taṇhā, carito mando sat'indriyena dukkhāya paṭipadāya dandhābhiññāya niyyāti satipaṭṭhānehi nissayehi. Taṇhā, carito udatto samādh'indriyena dukkhāya paṭipadāya khippābhiññāya niyyati jhānehi nissayehi. Diṭṭhi, carito mando vīriy'indriyena sukhāya paṭipadāya dandhābhiññāya niyyāti samma-p, padhānehi nissayehi. Diṭṭhi, carito udatto paññ'indriyena sukhāya paṭipadāya khippābhiññāya niyyāti saccehi nissayehi. | Ubho taṇhā, caritā samatha, pubbaṅgamāya vipassanā niyyanti rāga, virāgāya ceto, vimuttiyā. Ubho diṭṭhi, caritā vipassanā, pubbaṅgame samathena niyyanti avijjā, virāgāya paññā, vimuttiyā.*

¹⁷ See also Nett:Ñ 15 f.

4 Examples of the four modes of progress

Except in the cases of Sāriputta and Moggallāna, we have no direct sutta cases of the four modes of progress. However, a few examples can be teased out from the various inspiring stories of how the early saints struggled for awakening.

An example of one who has experienced *a difficult progress but slow direct knowledge* is perhaps **Ānanda**, who is only a stream-winner during the Buddha's life. He becomes an arhat only three months after the Buddha's passing, that is, some 25 years after meeting the Buddha!¹⁸

An example of one who has experienced *difficult progress and quick direct knowledge* is the elder **Soṇa Koḷivisa**. After receiving a meditation subject by the Buddha, he goes into retreat but his progress is severely impaired because he has too many visitors. He struggles in his meditation, especially the walking meditation, until his feet bleeds. The Buddha then admonishes him on the middle way. The elder Soṇa is an example of one who exerts great effort (*viriyam dhuram katvā*)¹⁹ and is declared as the foremost of those monks who put forth effort (*aggam āraddha, viriyānam*, A 1:24).

Of the ten suttas of "the chapter on the modes of progress" (**Paṭipadā Vagga**), two have the same name: **the Sāriputta Moggallāna Sutta** (A 4.167-168). In **the Sāriputta Moggallāna Sutta 1** (A 4.167), Sāriputta visits Moggallāna and on being asked by Sāriputta, Moggallāna tells him that his (Moggallāna's) mode of spiritual progress was painful but with quick progress, that is, because of his weak unwholesome roots and strong spiritual faculties.²⁰ In **the Sāriputta Moggallāna Sutta 2** (A 4.168), Moggallāna visits Sāriputta who says that his own mode of spiritual progress was pleasant with quick insight, that is, because of his weak unwholesome roots and strong spiritual faculties.²¹

Moggallāna attains arhathood by quick direct knowledge (*khippābhīñṇā*), that is, in a week, but his progress is difficult (*dukkha, paṭipadā*) and needs the Buddha's help,²² hence the swiftness in his insight. Sāriputta, on the other hand, takes only slightly longer in his progress (two weeks), but his progress is smooth (*sukha, paṭipadā*), and he swiftly gains insight while listening to the Buddha exhorting his own nephew, Dīgha, nakha (**Dīgha, nakha Sutta**, M 74).²³ While Moggallāna had the Buddha's personal guidance in his progress, he has a lesser range in insight, whereas Sāriputta is not only independent in his progress but has a wider range of insight. Hence, Sāriputta's supremacy in wisdom.²⁴

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¹⁸ V 2:182; JTha 1039-1050.

¹⁹ DA 2:642; SA 3:256; VbhA 306.

²⁰ A 4.167/2:154 f.

²¹ **Sāriputta Moggallāna S 2** (A 4.168/2:155).

²² (**Moggallāna**) **Pacalā S** (A 7.58/4:85-91) = SD 4.11.

²³ M 74/1:497-501 = SD 16.1.

²⁴ See **Pubba, koṭṭhaka Sutta** (S 48.44/5:220-222) = SD 10.7 Introd 4.

The (Detailed) Discourse on the Modes of Progress

(A 4.162/2:149 f)

- 1 There are, bhikshus, these four modes of progress (*paṭipadā*). What are the four?
- (1) **Painful progress with slow direct knowledge.** *Dukkhā paṭipadā dandhābhiññā.*
 (2) **Painful progress with quick direct knowledge.** *Dukkhā paṭipadā khippābhiññā.*
 (3) **Pleasant progress with slow direct knowledge.** *Sukhā paṭipadā dandhābhiññā.*
 (4) **Pleasant progress with quick direct knowledge.** *Sukhā paṭipadā khippābhiññā.*

1 Painful progress, slow result

2 And what, bhikshus, is painful progress with slow direct knowledge?²⁵

Here, bhikshus, a certain person

- by nature has strong lust, and constantly feels pain and displeasure [physical pain and mental pain] born of lust;²⁶
- by nature has strong hate, and constantly feels pain and displeasure [physical pain and mental pain] born of hate;
- by nature has strong delusion, and constantly feels pain and displeasure [physical pain and mental pain] born of delusion.

These five faculties²⁷—

the faculty of faith,
 the faculty of energy,
 the faculty of mindfulness,
 the faculty of concentration,
 the faculty of wisdom—

appear weakly in him, and because of their weakness, he sluggishly attains the immediacy²⁸ in the destruction of the cankers.²⁹

This, bhikshus, is painful progress with slow direct knowledge.

2 Painful progress, quick result

3 And what, bhikshus, is painful progress with quick direct knowledge?³⁰

Here, bhikshus, a certain person

- by nature, has strong lust, and constantly feels pain and displeasure [physical pain and mental pain] born of lust;

²⁵ *Dukkhā paṭipadā dandhābhiññā.*

²⁶ *Idha bhikkhava ekacco pakatiyā pi tibba,rāga,jātiko hoti abhikkhaṇaṃ rāgaṃ dukkhaṃ dukkhaṃ domanas-saṃ paṭisaṃvedeti.*

²⁷ On the 5 faculties (*pañc'indriya*) and balancing them, see **Āpaṇa S** (S 48.50/5:225 f) = SD 10.4.

²⁸ “Attains etc,” *ānantariyaṃ pāpuṇāti āsavānaṃ khayāya*. Comy explains *ānantariya* (the immediate fruits of samadhi) as “path concentration” (*magga,samādhi*), which is followed immediately by its result (ie the corresponding fruit). (AA 3:138). Cf **Ratana S** (Sn 226).

²⁹ “**Cankers**,” *āsava*. The term *āsava* (lit “cankers”) comes from *ā-savati* “flows towards” (ie either “into” or “out” towards the observer). It has been variously tr as taints (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untranslated. The Abhidhamma lists 4 *āsavas*: the canker of (1) sense-desire (*kāṃ'āsava*), (2) (desire for eternal) existence (*bhav'āsava*), (3) wrong views (*diṭṭh'āsava*), (4) ignorance (*avijjāsava*) (D 16.1.12/2:82, 16.2.4/2:91, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*ogha*) and “yokes” (*yoga*). The list of 3 cankers (omitting the canker of views) [43] is probably older and is found more frequently in the suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsavas* is equivalent to arhathood. See BDict: *āsava*.

³⁰ *Dukkhā paṭipadā khippābhiññā.*

- by nature, has strong hate, and constantly feels pain and displeasure born of hate;
- by nature, has strong delusion, and constantly feels pain and displeasure born of delusion.

These five faculties— [150]

the faculty of faith,
the faculty of energy,
the faculty of mindfulness,
the faculty of concentration,
the faculty of wisdom—

appear strongly³¹ in him, and because of their strength, he quickly attains the immediacy in the destruction of the cankers.

This, bhikshus, is painful progress with quick direct knowledge.

3 Pleasant progress, slow result

4 And what, bhikshus, is pleasant progress with slow direct knowledge?³²

Here, bhikshus, a certain person

- by nature does *not* have strong lust, and does not constantly feel pain and displeasure [physical pain and mental pain] born of lust;
- by nature does *not* have strong hate, and does not constantly feel pain and displeasure born of hate;
- by nature does *not* have strong delusion, and does not constantly feel pain and displeasure born of delusion.

These five faculties—

the faculty of faith,
the faculty of energy,
the faculty of mindfulness,
the faculty of concentration,
the faculty of wisdom—

appear weakly in him, and because of their weakness, he sluggishly attains the immediacy in the destruction of the cankers.

This, bhikshus, is pleasant progress with slow direct knowledge.

4 Pleasant progress, quick result

5 And what, bhikshus, is pleasant progress with quick direct knowledge?³³

Here, bhikshus, a certain person

- by nature does *not* have strong lust, and does not constantly feel pain and displeasure [physical pain and mental pain] born of lust;
- by nature, does *not* have strong hate, and does not constantly feel pain and displeasure born of hate;
- by nature, does *not* have strong delusion, and does not constantly feel pain and displeasure born of delusion.

These five faculties—

the faculty of faith,
the faculty of energy,
the faculty of mindfulness,
the faculty of concentration,
the faculty of wisdom—

³¹ *Adhimattāni pātubhavanti*, lit “become manifest in an extreme degree.”

³² *Sukhā paṭipadā dandhābhiññā*.

³³ *Sukhā paṭipadā khippābhiññā*.

appear strongly in him, and because of their strength, he quickly attains the immediacy in the destruction of the cankers.

This, bhikshus, is pleasant progress with quick direct knowledge.

These, bhikshus, are the four modes of progress.

— evaṃ —

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